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it also invites infractions of the Monroe Doctrine. Certain still-remembered incidents, moreover, go to show that the scope of the Monroe Doctrine must be extended. "To obtain an economic concession which by its political results, to paraphrase the original Monroe Doctrine, would operate against American countries so as to 'oppress them and control their destinies,' is an act unfriendly to the United States." Indeed it may be said that the nation has fairly committed itself to a broader and more positive policy in American foreign affairs than was formerly held to be normal.

The general considerations making in favor of this broader policy are immensely strengthened in the case of the countries of the Caribbean by certain arguments which apply to them far more than to other Latin-American countries. Each of these countries is economically dependent upon trade in a single product. The principal product in each case is of such a nature that it cannot be successfully exploited otherwise than by "big business." Any industry of great importance in the Caribbean finds the United States the greatest buyer of the commodity it produces. Correspondingly, the Caribbean is the natural region for the investment of surplus American capital. "Railways, asphalt concessions, sugar, coffee, tobacco, cocoa plantations, mines, port works, municipal improvements, have already been financed by American capitalists, and are likely to be so in the future to an increasing extent." Thus whatever be one's attitude toward "imperialism" one can hardly doubt that in the Caribbean countries conditions tend to create an identity of economic and political interests with those of the United States.

Quite apart from political theory, however, Professor Jones' book is informing to business men. If one wants to know how the opening of the Panama Canal will affect business conditions in one of the Leeward Islands or whether cane sugar is likely to be in the future the economic mainstay of Jamaica, one could hardly turn to a better source of facts than this treatise.

THE WAR AND THE SOUL. By the Reverend R. J. Campbell, New York: Dodd, Mead and Company, 1916.

It has been said again and again during these later years of war-madness in Europe, and it is perfectly true, that religion cannot die. The present war cannot kill religion, though it will, of course, have a profound effect upon religious belief as upon all else. What this effect will be, depends more than is the case in most human affairs upon what men think here and now. The reasoning of every civilized man from day to day, his emotional reaction to the horrors of Armageddon, will affect the religious belief of tomorrow, and no other cause can prevent this one from acting. A peculiar interest, therefore, attaches to such discussions as the

Reverend R. J. Campbell's *The War and the Soul*—an interest more immediate than that which belongs to economic or political forecasts, for here we see religious opinion in the making: what we read is one man's religious belief, and the outcome will be, not prosperity or socialism, but simply religious belief.

The war has raised no new religious problems; it has simply pressed certain old problems with inexorable force. It has compelled everyone squarely to face the problem of practically unlimited physical suffering. It has led many to re-examine the question of what religion essentially is. When we see not merely the murderousness of war as it is now practiced, but its frightful disregard of our best emotions and our deepest instincts of decency—emotions and instincts that we have been taught to believe a part of the soul—can we continue to believe with Socrates that no harm can come to the good man, or to reassert the saying of Jesus that not those who can kill the body and afterwards have no more power are to be feared, but only he who has power to destroy both body and soul in hell? Or again, in a world of pain and horror can we be content with that sort of lifeless half-assent to religious doctrines, that mild agnosticism, which has been almost all the religion that some of us hitherto have laid claim to? Must we not either define and practice our religion or give it up altogether?

The answer which Mr. Campbell gives to the first of these questions is notable for its frankness, and it is the only rational answer that can be given. It is summed up in the words of a woman who had been told of some of the horrible things that have been done to women in Belgium: "Well, if the worst came to the worst, I think I should not lose my trust in God. The shame would not be mine; the shame would be theirs who subjected me to such a fate; and they could only maltreat my body, after all; no stain would rest upon my soul." To take this high ground is religion: nothing less will serve as religion—now.

The author's answer to the second great question which the war has forced upon us is nearly, though not quite, so satisfactory as the one just noticed. What is religion? We are face to face with a great Mystery, which is also a great Reality. Toward this Reality we are constrained to take up some attitude: we *must* believe something. This we feel now more than ever before. But when we attempt to define our belief, we invariably become involved in certain antinomies. We cannot think of God as either caused or uncaused, as either limited or unlimited. Fortunately these philosophical difficulties no longer have power to paralyze faith. While, logically we may accept the Spencerian view of the great Mystery, we are beginning to feel that through faith, yes and through the intellect, we may know God in part, even though we are hopelessly unable to conceive Him in His entirety. If we cannot prove the existence of a God "answering," in the words of Paul

Elmer More, "to the clamour of our personal desires," this is seen to be no obstacle to true religion.

Nevertheless, there may be a certain danger in ignoring the aforesaid antinomies—in seizing too precipitately the more human and less goring horn of the dilemma. "Heaven," writes Mr. Campbell, "could prevent anything it chose to prevent taking place on earth. If it does not do so it is because it does not wish to do so, because the alternative would bring greater evil in its train." Thus Heaven is made subject to the law which determines what is evil and how it shall be caused, which is unthinkable. Doubtless, humanly speaking, Mr. Campbell is right; but perhaps at just this point a little agnosticism would be wise.

Mr. Campbell is certainly right in declaring as he does that "the object of life on this planet, so far as human beings are concerned, is not happiness, but the development of latent faculty, the bringing out of the potentialities of existence as a whole," and this is a truth which he splendidly emphasizes. "Perfect happiness, fulness of joy," he continues, "will come later, when we have got up to it, as it were, when we have reached the ultimate goal of all our strivings." Reduced, therefore, to its simplest form, the question which Mr. Campbell discusses is, If God wants us to be happy, why does He not make us happy at once? It is just here that knowledge ends and faith begins. It is as futile to ask why God works through the law of evolution as to ask why He works through the law of gravitation.

The root of the matter lies, after all, in man's moral intuition; and perhaps there is no single lesson to be drawn from life or from the war that is better worth preaching than that which Mr. Campbell brings out in his fine chapter upon "The Higher Command"—the lesson that there is in human life a force which ever and anon "tears the meanness out of us like a tornado sweeping through a smelly township and hurling all its foulness away in a moment on the wings of the blast."

Mr. Campbell's discourses have appeared once a week in the columns of a London Sunday paper. Some of them have been published from time to time in American newspapers. It is cheering to know that so spiritual a teacher may reach so many minds.

THE RELIGION OF EXPERIENCE. By Horace J. Bridges. New York: The Macmillan Company, 1916.

The conviction that men can and must cherish some vital belief, so characteristic of the religious writings of this soul-trying time, is strongly evinced in *The Religion of Experience*, by Horace J. Bridges. Perhaps no bolder challenge to atheism, no more definite exposition of a rational faith than this treatise of Mr. Bridges', has come from any free-thinker in recent times.